

THE NUR AF' SHAN

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FRIDAY:—November 4th, 1904.

No. 45

FOREIGN TELEGRAMS.

London, Oct. 28.

The Baltic fleet is expected to leave Vigo to day, its destination being Tangier, each vessel being permitted to take 400 tons of coal. Before leaving the Russian Consul at Vigo conferred with Admiral Rozhdestvensky on board the flagship at Vigo all the afternoon. The Admiral subsequently summoned his captains and conferred with them lengthily.

A Swedish steamer and a German trawler have reached different ports and report being persistently fired at by the Russian fleet on the night of the 21st instant.

The Russians take Admiral Rozhdestvensky's report about torpedo-boats perfectly seriously. There are indications of the probability of a reference of the facts to some international court of inquiry. The *Times* intimates that Britain would agree on condition that a previous pledge is given that those convicted will be adequately punished.

It is understood that the Cabinet have agreed to an inquiry being held, probably at Vigo. The danger of war is thus removed.

London, Oct. 28.

Russia has undertaken, pending the inquiry, that the Baltic squadron shall remain at Vigo.

Mr. Balfour, speaking at Southampton, said that the matter had been referred to an international inquiry. Events had happened which had stirred the depths of feeling in all Englishmen and English speaking nations of the world, and he thought he might say of civilised Europe. So far as he was able to see, war would be avoided without dishonour to us. Two stories had been put before them, the result whereof was a matter to be referred to an impartial international inquiry, though it was impossible to doubt which was true. He hoped that Russian representatives would participate, and both sides abide by the decision of the tribunal which would consider all the questions at issue. Mr. Balfour said that Russia had promised an inquiry and had ordered the detention of the part of the Baltic fleet concerned at Vigo. The officers responsible would not proceed to the Far East and would be tried and adequately punished. Russia is also giving orders which will prevent a recurrence. The international court of enquiry will be as provided by The Hague Convention, and not a court of arbitration. There will also be a special Board of Trade enquiry at Hull upon which Mr. Balfour hoped that Russia would be represented. Mr. Balfour ridiculed Admiral Rozhdestvensky's tale of romance which he said, was really an attack on our national honour. It was bare justice to say that the Tsar and the Russian Government had never underrated the crisis nor failed to do what they could to diminish it. They had always shown an enlightened desire for truth and justice.

The battleships *Orelsky*, *Sisoi Veliki* and *Navarin* and the cruisers *Admiral Nakhimoff*, *Aurora*, *Svetlana*, *Dmitri Donkoi*, *Kamchatka*, *Jentchuy* and *Almaz*, besides seven torpedo boats and five colliers have arrived at Tangier. The rest remain at Vigo, where the cruiser *Lancaster* has arrived.

The Japanese Minister has protested to Spain against the coaling and provisioning facilities given to the Russian fleet at Vigo. The Spanish Minister replied that other countries did the same.

London, Oct. 28.

General Gripenberg starts for Harbin on the 2nd November. Reuter's correspondent at Tokio says that after desperate attacks on the 26th and 27th instant the Japanese at Port Arthur stormed forts Erlungshan and Sungchowchan.

Bombay, Oct. 30.

The following telegram was received this morning from the Japanese Government:—

Marshal Oyama reports that a detachment of our right army attacked the enemy on the 27th instant at Waitoushan, consisting

of two battalions of infantry. The detachment met with a stubborn resistance, but finally occupied Waitoushan and captured two machine guns. On the 28th instant the enemy continued cannonading Waitoushan till the afternoon, and then disappeared.

No other important engagement on the 28th instant.

London, Oct. 28.

Lady Curzon has made further progress in the last few days, and her general strength is much improved.

Simla, Oct. 29.

The Mission to Kabul will probably leave Simla about the 15th of November. It will be accompanied by some half-a-dozen sowars of the Punjab Cavalry. Mr. Louis Dane will probably proceed on three months' leave on the Mission's return to India.

London, Oct. 31.

The Russian inquiry opened at Vigo yesterday.

Five Russian destroyers have left Tangier; the remainder of the fleet is coaling and provisioning.

London, Oct. 31.

Reuter's correspondent at Chifu says that a general attack on Port Arthur is proceeding unabated. The Japanese have captured two positions.

General Kuropatkin reports that the Japanese have begun a significant movement, concentrating eastwards, and are receiving reinforcements, evidently preparatory to assuming the offensive.

General Linevitch has been appointed to command the First Manchurian Army, and General Kaibars will command an Army Corps.

The Japanese Diet meets on the 25th November to discuss the Budget, which doubles the income tax and augments other taxes to meet the war expenditure.

London, Oct. 31.

King Peter of Servia is at present on a visit at Sofia. The ceremonies included a Te Deum at the Russian Agency. At a banquet last evening given by Prince Ferdinand to King Peter most cordial toasts were exchanged, declaring that the present conditions imposed a close *entente* between the two peoples.

The Macedonians have published a protest, asserting that the object of the *entente* is to partition Macedonia.

The British Agent was absent from all the ceremonies.

London, Nov. 1.

The *Standard* says that the Board of Trade Commissioners sent to the North Sea to examine the damage done to the unreturned trawlers have ascertained that twenty suffered, some of them seriously.

Some unexplained hitch has occurred, and all the Russian fleet has quitted Vigo, leaving four officers for the purposes of investigation. Orders have been issued at Gibraltar pointing to the naval and military being held in readiness for emergencies.

Count Benckendorff had an audience of the King to day.

The whole of the British fleet at Gibraltar has cleared for action.

A telegram from Gibraltar states that the battleship *Cesar*, the flagship of the Channel fleet, fired a gun recalling all officers to their ships. All are cleared for action.

Apparently to day's proceedings at Gibraltar, which caused a sensation in London and throughout Europe, partook largely of the character of a demonstration.

Lord Lansdowne to night issued a statement that before the Baltic fleet left Vigo Russia engaged that they should not interfere with neutral commerce. Four officers are left as a result of the local inquiry. The two Governments are now discussing the terms of reference for the International Commission.

London, Nov. 1.

Admiral Alexeieff leaves Harbin homeward to day.

Mr. Roosevelt has announced that an arbitration treaty with Great Britain is being negotiated.

A Dutch steamer sailed last evening conveying Mr. Kruger's remains to South Africa. Dutch Royalties sent wreaths.

Allahabad, Nov. 1.

Mr. Louis Dane, the head of the Kabul Mission, leaves Simla on the 12th instant for Peshawar, where the Mission camp will be formed.

EDITORIAL NOTES.

Sweet are the thoughts that savour of content ;
The quiet mind is richer than a crown ;
Sweet are the nights in careless slumber spent ;
The poor estate scorns fortune's angry frown ;
Such sweet content, such minds, such sleep, such bliss,
Beggars enjoy, when princes oft do miss.

The returns of the Lake Memorial Examination held in July are now before us. The entries in the Senior Class were 58 of which however 8 failed to appear. Of those examined 27 were successful. The honors were awarded to the following schools :

First prize, Rs. 25/- to Abanazar Shah of the C. B. High School, Ludhiana.

Second prize, Rs. 18/- to Miss Mercy Sohan Lal of the Alexandra School, Amritsar.

The third prize Rs. 12/- was awarded to Miss Evelina Mark of the Alexandra School.

In the Junior Class the entries were 106 of whom only 8 failed to appear. Of those examined 80 were successful. The honours awarded were as follows :—First, Bhagwan Das of the Scotch Mission School at Jalalpur Jattan won a prize of Rs. 15/- The second prize was awarded to Piran Ditta of the C. B. Boarding School at Daska, Rs. 12/- The third prize was won by Alla Ditta of the Scotch Mission School at Jalalpur Jattan. Rs. 8/- The 4th prize was awarded to Miss Angelina Benjamin of the Alexandra Girls School.

A prize of Rs. 12/- was awarded to a non-Christian student, Harsarn Das Mahta of the Forman Christian College, Lahore.

The schools which have sent up the most successful candidates are :

1. The Alexandra Girls School, 18 passes, 3 prizes.
2. The Scotch Mission Jalalpur Jattan 12 passes and 2 prizes.
3. The C. M. S., D. I. Khan 12 passes.
4. The C. B. B. S. Daska 11 passes, and one prize.
5. The C. B. B. School Batala 11 passes.
6. The C. B. B. School Ludhiana 8 passes and first prize in Senior Class.
7. Baptist Training Institute 7 passes.
8. C. M. S. School Narowal 5 passes.
9. C. M. S. School Majitha 4 passes.
10. The remaining 18 passes belong to the following Schools : Forman College Lahore, C. M. S. College Amritsar, C. M. S. Sirinagar, Scotch Mission College Sialkot, Mission High School Ludhiana, St. John's Industrial School Lahore ; C. M. S. Bannu ; and one private candidate. The

year's study seems to have been unusually good. We hope to see a larger number of non-Christian candidates and wonder whether more prizes might not be awarded. The offer of large sums of money has an attraction to students of all classes, but unfortunately only one or two boys in any school have a hope of getting a prize and thus the interest from the prize standpoint is limited to a few clever boys or girls in each school. If every passee were to receive a certificate, handsomely designed, the interest would become greater. The certificates would also serve to advertize the scheme and so others would be induced to go in for the examination.

We give in another column the schedule for the General Lake Memorial Prize Examinations for 1905, which we commend to the notice of all Superintendents and Head Masters of Mission Schools. Personal effort will lead many a young man or woman to enter who would be quite deterred without such encouragement.

We thank our "Old Panjabi" friend for his thoughtful critique upon "The Yogi and His Message." We hope to receive further contributions from him. Will not others favour us in like manner ?

The following call to prayer for India has been issued by the Y. M. C. A. of Calcutta, signed by twenty-six prominent ministers and laymen scattered throughout the various presidential cities of India. It is hoped that all missionaries, ministers and Christian men and women, who are endeavouring to carry the burdens of these millions will unite to pray Almighty God for His blessing upon this empire and its people.

The call is headed as follows :

DAY OF PRAYER FOR INDIA.

That "day" is November 20th, 1904.

The call reads as follows :—

"TO EVERY CHRISTIAN IN INDIA,

It has been the practice for several years past to issue a special Call to Prayer for India on the third Sunday of November. This has been addressed to all Christians, and has been signed by the Secretaries of the various Missionary Conferences and Organizations in the country.

Feeling that the call to Prayer would have far greater weight, and meet with a more extended response if signed by representative men of the various Ecclesiastical Organizations and Missionary bodies in the country, we, whose names are affixed below, have been requested to invite you to unite on 20th November 1904, in a day of intercession for the spiritual awakening of India.

We would exhort every Christian, both missionary and layman, man, woman, and child, so far as is consistent with other duties, to set apart the day for waiting upon God, giving much time to private prayer. We would ask all Pastors to exhort their Congregations to pray for and expect the speedy conversion of India. Let groups of Christians be gathered together in one place to intercede for the people of this land, and let all "continue with one accord in prayer and supplication."

The following are some of the subjects we would suggest for prayer:—

That we all may be one in Jesus Christ.

That the Church may be quickened to realize her high responsibility and happy privilege in extending everywhere the Kingdom of her Saviour.

That confession may be made for Sin, and the grace of true penitence granted.

That thanksgiving from hearts full of gratitude may abound for blessings, spiritual and temporal, received during the past year.

That our Rulers may legislate and govern in the fear of the Lord.

That the European Community of India, if careless and indifferent, may be convicted of Sin; if striving to live a Christian life, may witness by word and example to the saving power of Christ.

That Europeans in Government and Railway Service, in the Army, in mercantile, and professional pursuits, on tea estates and coffee plantations, in mines, mills, camps, and out of the way places, in colleges, schools, and hospitals, may fear God always, be victors in temptation and exercise themselves unto godliness.

That the Indian Christian Church may adorn the doctrine of Jesus Christ in all things and may under the direction of the Holy Spirit endeavour to win their fellow-countrymen to the truth as it is in Jesus.

That all churches may experience "days of refreshing" so that there may be a great Revival.

That all those engaged in Mission work,—Evangelistic, Educational, Medical, Industrial, etc., may be filled with the spirit of Christ and be fully consecrated.

That Hindus, Muhammadans and others, who are convinced of the truth of the claims of Jesus Christ, may be given courage to confess Him in baptism.

That caste may be broken down, idolatry abolished, prejudices overcome, and all false views of God and religion dissipated in the light of the glory of God manifested in Christ Jesus.

That the compassion of Christ may be realized by the afflicted of the land stricken by famine, plague, leprosy or other dread disease.

That God's mercy may be vouchsafed to the womanhood of India, women in Zenanas, widows, girls in homes and schools, and all sorely tempted or tried "

"Pray without ceasing."

CORRESPONDANCE.

TO, THE EDITOR NUR AFSHAN.

SIR,

It was certainly refreshing to see what you had briefly said of the 'Yogi and his message' but after reading the whole tract I confess that I am not a little disappointed. The very title page where "the Mosques of Mohammadans, Temples of Hindus and Churches of Christians are treated alike from the spiritual point of view, it speaks for itself. But that is not all: Mahadev, the Hindu god, one of whose organs is worshipped in the Hindu temples with many other idols—is also called a "Yogi of Yogis," exactly as the learned lecturer has treated Christ.

Of course there is much to be admired in the able lectures on Christ and the Bible, but at the same time it strikes one that it is a strange mixture of sugar, salt, sawdust and ashes all mixed up together and made into a big ball.

No doubt the majority of the educated people like this sort of broadening of the religious view. It produces a

sort of false peace; and every body thinks that every body else is pretty safe whether he belongs to a Temple, a Mosque or a Church. But Mr. Editor is it safe to play with things of the *highest import* in this light may? I really wonder that the learned and experienced Yogi, for whom one cannot but have some respect, should treat Christ and Him crucified in this strange fashion.

I am sure that every sincere follower of Christ knows and believes that it is not by a Christ broadened, to include all religions, that individuals and nations are to be saved by, but by the Son of God, who has a character all His own.

If the learned Yogi really believes that the Bible has the word of Life as utterances make one think, when he (the Yogi) talks of Christ and the Bible exclusively—how can he reconcile the glaring truth recorded in the same Bible "There is no other name under Heaven by which men are to be saved" Like Pilate, many people are awakened in these days and ask "What is truth?" and surely this unique mixture of religions recommended by the Yogi cannot answer this most serious question.

Old Panjab.

GENERAL LAKE MEMORIAL PRIZE EXAMINATIONS.

A.—FOR SCRIPTURE KNOWLEDGE.

B.—FOR HISTORY.

These Examinations which are under the control of the Committee of the Church Missionary Society are open to all Natives of the Panjab and N.-W. Frontier Province under 23 years of age, without reference to sex, sect, or creed, except those of European or American descent; but Candidates for the Scripture Prizes must not have studied in a Theological College.

A.—THE SCRIPTURE EXAMINATIONS, 1905.

To be held in July 1905. Properly certificated lists of Candidates, stating their age, religion and Panjab birth, must be sent to the Rev. M. E. WIGRAM, Peshawar, on or before June 15th, 1905.

SENIOR CANDIDATES are those who have passed the Middle School Examination before August 1st 1904 or received the Inspector's Certificate that the Middle Standard has been reached. JUNIORS are those who have not done so. No previous prize winner can compete again in the same Division.

The papers will be set in Urdu. Answers may be given either in Urdu or English.

Pass marks are 33 per cent. on each paper and 45 per cent. on the whole.

SUBJECTS FOR 1905.

- SENIORS 1.—11 Samuel and I Kings with parallel passages in Chronicles.
2.—Acts of the Apostles and the Epistles to the Ephesians.
3.—General Questions on the Old and New Testaments. (For Christian Candidates only).

- JUNIORS** 1.—Reigns of David and Solomon, also, by heart, Psalms 23, 51, 110, 132.
2.—Acts of the Apostles

Non-Christian Candidates in the Senior Division will be given an average on their two first papers instead of doing the General Paper, which is the hardest of the three; but in case at any time Christian Candidates should take the first four places, an extra prize will be given, equal in value to the 3rd Prize, to the highest non-Christian Candidate who has obtained Pass marks. Non-Christian Candidates in the Junior Division will be marked separately and receive separate prizes. The value of the prizes will be—

SENIOR DIVISION: ...Rs. 25, 18, 12, 8.

JUNIOR DIVISION: (Christians) Rs. 15, 10, 5.

DITTO (Non-Christians) Rs. 15, 10, 5.

Prize winners also receive a Book and a Parchment Certificate.

B.—THE HISTORY EXAMINATION, 1904.

To be held in December 1904. Properly certificated list of Candidates, including age and Birthplace, must be sent to the Principal, C. M. College, Amritsar, on or before November 1st. Previous winners cannot compete again.

There will be only one Examination for all Candidates, and it will be held in the English Language. Four Prizes are offered of the value respectively of Rs. 40, 25, 15 and 10.

The Subjects for 1904 will be—Sir William Lee-Warner's, "The Citizen of India."

BY ORDER OF THE COMMITTEE OF MANAGEMENT.
June 1904.

CHRISTIAN CHEERFULNESS.

As Paul lay, lone and sad, in the cattle of the Roman captain, God sent by angel hands the sweet and comforting message, "Be of good cheer." A like inspiring direction he leaves on record for our guidance and help. In effect he says: "Despond not; hope on and ever; be buoyant in spirit; neither faint nor weary; look on the sunny side of things; extract the sting out of vexation, discontent, care and trouble; and suck all the honey possible from the flowers of peace, purity, forbearance submission, faith and love."

The cheery frame of mind becomes God's people. Gloominess comports not with their nature and with their prospects. Of all men, they have the greatest reason to take a hopeful view of passing occurrences. Nothing should be allowed to disturb or to destroy their placidity of soul. Religion suffers from morose mood, melancholy feelings, heaviness of spirit, desponding speech, and dejected look. Smiles should wreath the lip; gladness should season the conversation; a cordial response should be given to innocent and healthful mirth; sternness should be banished from the brow; joy should stir the heart; in a word, all occasions should be rendered fragrant with the ointment of a Christian cheerfulness.

We do not now live under the law, the ministration of terror, where oppressive and grievous burdens depress and induce despair, nor under the world's fatal dominion, whose seeming light-heartedness is a cheat and a snare, but are under the the gospel's mild and beneficent government, a dispensation of promise and of fulfilment, of grace and glory, of present good and of future blessedness, designed to dissipate all that saddens and dispirits. Cheerfulness is particularly a New Testament gift, conspicuous

in the evangels and in the epistles. Christ left it as a legacy to his Church, to be enjoyed under all conditions. Heaven no longer says, Fear, but Hope; no longer declares, Lament, but Rejoice; no longer commands Do and live, but Accept and live. The thunder, and the lightning, and voices, no more sound from Sinai's stormy heights, but have given place to calvary's glorious reconciliation, whereby good-will, joy and salvation come to the race. A new era began in the introduction of the Gospel. Cheer is now the jubilee anthem which angels sound in human ears as the right, privilege and glory of the blood-washed of earth as well as of the skies.

We are not to look upon Christian cheerfulness as one of the inferior virtues. It is most noble and excellent, creditable to Him who gives it and to those who receive it and exhibit it. It is no boisterous intruder, but a calm, peaceful, delightful companion. It has a wise regard to times, places, persons and things. It is neither obtrusive nor offensive in its manifestations. It varies according to the needs of the individual. Its outflow is steady and continuous like the river's regular current, not raging and impetuous like the swift torrent.

Numerous benefits crown its proper and full manifestation. It adds to our comfort. It yields satisfaction. It calls into play the more generous feelings of our natures. It affords inward delight. It beautifies life. It gladdens home and brightens society. It tends to preserve health, to strengthen and clarify the intellect, to create soul-harmony, to tune the heart to God's praise, and to foster kindness and love in all life's relations. It glorifies Providential occurrences and magnifies redemptive goodness.

Under its inspirations and quickenings we can go through our appointed tasks with elasticity of spirit from the golden morn of youth to the serenity of old age. Life need not be a continual series of worries, nor our harps hang upon the willows. We can always walk along every path of duty, trial and responsibility with "the soul's calm sunshine and the heartfelt joy." *Exchange.*

Winning a Boy's Friendship.

It has been said that if a boy is ever to become a true man that vital spark of manhood exists and should be recognized in early, very early childhood. The parent, pastor, teacher, or friend who would receive a boy's loyal devotion must so introduce himself that the embryo man, in his turn, will feel that his individuality is known and valued by a kindred spirit.

You must not only love the boy, you must like him, if you would be his friend. To no other will he consciously reveal himself. Search deeply and assiduously for some individual and likable trait in the youngest boy of your acquaintance. When found, act in reference to it and note the result.

The necessity and value of counting young children as individuals cannot be insisted upon too strongly. When this theory is reduced to practice how will adults conduct themselves toward the children and youth in whom they find likable qualities, and from whom they seek an honest liking in return?

Your little son will doubtless love you because you are his mother, the source of his greatest comforts and pleasures. He will like you or dislike you for the same reasons that lead other people to like or dislike you.

You must win your boy by the same gentle, womanly arts by which, years ago, you won his father's heart. You strove to make yourself pleasing in his eyes; in his presence you repressed the frown and restrained the impatient

word. Try the same means of making yourself attractive to your little boy, and see what an ardent little lover he will become.

When you have won him keep him. Never appear before him in dishabille of dress or manner, such as would cover you with shame and confusion if witnessed by adults not included in the family circle. Never find yourself about to speak to your boy as you would not dare to speak to a stranger, an enemy, or your neighbor's child. Did you ever listen to a tiresome visitor, bid her a smiling farewell, ask her to come again, and in the next breath give vent a sharp reply to your child who has been waiting so long for a share of his mother's attention? Does he like "crose mamma" any better than your visitor would like a cross, discourteous hostess?

Teacher of youth, clothed in the brief authority delegated by parents through school officials, do you ever stop to consider whether your pupils would voluntarily seek your presence or help because they like you? Do you sometimes speak to them as you would not dare to speak to their parents, or to their older brothers and sisters, upon whose good opinion your social popularity depends?

A boy's reticence is just a little greater than his keen sensitiveness. For this reason, parents and teachers, we seldom, if ever, hear from him those just criticisms which would be a revelation to most of us.—Congregationalist.

Stone-Masons' Disease.

The disease which attacks stone-masons is a peculiar form of chest affection. This is often spoken of as consumption, but it is not consumption to start with, although this disease is very apt to become superadded before very long.

In this case the disease is produced primarily by the inhalation of dust. Stone dust, when magnified, is seen to be composed of fragments of various shapes and forms, all of them possessed of sharp angles and edges. When inhaled, as they are in millions in the course of the day's work, these dust particles pass into the bronchial tubes and set up irritation and inflammation there. They then pass into the tissue of the lung itself, producing a similar results.

The harder the stone the sharper and more deadly the dust. In this respect the stone of Craigleith quarry used to be regarded by masons extremely dangerous to work. Other factors which no doubt largely contribute to the production of this disease are irregular and intemperate habits, while bad food and exposure to the weather cannot altogether be overlooked.

The disease itself usually comes upon the worker quite insidiously. It may begin with a cough or with breathlessness, or perhaps with loss of appetite and a feeling of weakness. In whatever way it starts the disease is a progressive one, and it is only when taken in the very first stage that any hope can be held out as to its cure or alleviation. Sooner or later cough and shortness of breath are complained of.

If the worker catches cold these symptoms become aggravated, and the chances of his ultimate recovery become markedly lessened. Every fresh cold means a further weakening of the chest, and a corresponding shortening of the patient's life.

For a time the patient is able to continue his occupation. He notices, however, that the cough is now becoming more marked in the early morning when he brings up a large amount of expectoration. He feels his appetite failing, and he has on account of weakness and breathlessness to give up work for a time.

The rest does him good, but he cannot afford to be idle long, and so at the earliest possible opportunity he is back to the dust-laden and poisonous atmosphere again. More dust is inhaled, the symptoms become still more severe, and finally he has to abandon his work altogether.—Scottish American.

Animals Under Fire.

The funny behavior of the Port Arthur cats during Admiral Togo's bombardment recalls the story of a little terrier in the Crimean War. One day when the bullet-swaping between Sevastapol and the British trenches was at its hottest a little Russian terrier, all oblivious to shot and shell, came trotting across the open between the two opposing armies, and, quite unscathed, reached the quarters of the Royal Engineers. Why he should have thus transferred his affections is not known, but from that time he took up his abode with the Royal Engineers, who dubbed him "Snob." When the engineers were at work throwing up trenches or making gun emplacements Snob was always there to bark encouragement. Although daily under fire he never showed fear, nor was he ever hit. As an important ally of Great Britain, Snob, on his arrival in Britain, was presented with the British and Turkish medals, which adorned his collar. Years after, when an old and decrepit veteran, he was robbed of these precious trophies. But the engineers raised such a hue and cry about it that the thief returned them. When Snob died, about forty years ago, he was stuffed and mounted and given a place in the model room of the School of Military Engineering, where he probably remains unto this day.

A PICTURE THAT PREACHED.

In the Dusseldorf Gallery in Prussia are two paintings which have touched many hearts—one of a wild gypsy girl, and another of the Savior.

The gypsy girl lived the wild life of her tribe, and had been called in by Sternberg, a German painter, that he might paint her pretty face. She had never been in an artist's studio before, and did not fail to notice on the other side of the room an unfinished painting of the crucifixion of our Lord. One day she asked, "Mister, who is that?"

"That is Jesus Christ, Son of Mary," replied the painter, carelessly.

"But was he a bad man, that they treated him so cruelly?"

"Oh, no! He was the best man that ever lived."

"Tell me more about him," and so he did, though unwilling to do so.

Day after day as this gypsy girl came into the studio to have her picture painted, her face was fixed upon this painting of Christ. As the last sitting was over, and she was about to leave the room, she whispered: "Master, how can you help loving him, who, you say, has died for you? If anybody had loved me like that, oh, I'd like to die for him!" And then with a sad heart she went back to her people.

And the painter! He was struck as with an arrow. God's spirit sent the words home to his heart. He fell on his knees, and, covering his face with his hands, confessed before God's blessed Son how for twenty-seven years he had neglected him and sinned against him, and, looking for pardon to that cross of Jesus, gave his life to him. His heart was filled with a new joy, and he then became a worker for Christ. He put aside the half-finished picture in which he had thought only of depicting the suffering of Christ, and began a fresh one, with his heart full of love toward that Saviour who had died for him. He felt that the Lord helped him as never before.—Ex.

Fortunate, In a Way.

Thomas Edison said once that for half his achievements he had to thank his deafness, which had prevented him from listening to idle conversation, and enabled him to concentrate every thought upon his daily work. Perhaps it might be good for some of us to put cotton in our mental ears and follow his example.

Stockholm has probably the best telephone system of any town in the world. It numbers forty thousand instruments. Nearly every shop and private house possesses a telephone. Buda Pesth boasts of an excellent system which practically performs the functions of a newspaper. News is received at all hours of the day in the central office, and after being edited and condensed is repeated over the wires to some seven thousand subscribers at stated intervals during the day.—The American Boy.

Starlight and Sunlight.

A man in Burma possessed a copy of the Psalms in Burmese, which had been left behind by a traveler stopping at his house. Before he had finished the first reading of the book, he resolved to cast his idols away. For twenty years he worshiped the eternal God revealed to him in the Psalms, using the fifty-first, which he had committed to memory, as a daily prayer. Then a missionary appeared on the scene and gave him a copy of the New Testament. The Story of salvation through Jesus Christ brought great joy to his heart, and he said, "For twenty years I walked by starlight. Now I see the sun."—Woman's Evangel.

A Deduction.

The late Channing Clapp, of Boston, was for some years after the Civil War a cotton planter in the South.

Mr. Clapp had on his plantation a little boy in buttons called "Sam."

"Sam," one afternoon, pointed to a bottle on his master's bureau, and said:

"Mars Channing, am dat hair oil?"

"Mercy, no, 'Sam,' that's glue" said Mr. Clapp.

"I guess dass why I can't git mah cap off," said "Sam" thoughtfully.

Remarkable Climate.—Colonel Moriarity was defending the climate of India. "All nonsense," he says; "there's no better climate in the world. But there are a lot of young fellows who come out to India, and they eat and drink, and they drink and they eat, and they die, and then they write home to their friends and tell them that the climate has killed them. Of course, lots of people die in India. Tell me where they don't and I'll go and end my days there."—Tit-Bits.

The conscience of a guilty man is like the great clock of St. Paul's, in London—at midday in the roar of business few hear it; but when the work of the day is over and silence reigns, it may be heard for miles. In the whirl of excitement conscience is not heard, but the time will come when it will sound and bring misery to the soul. Bessus, a native of Greece, being one day seen by his neighbors pulling down birds' nests and passionately destroying their young, was severely reproved for his cruelty. He replied that their notes were to him insufferable, as they never ceased twitting him for the murder of his father.—Arvine.

Try so to live in the light of God's love that it becomes a second nature to you, tolerate nothing adverse to it, be continually striving to please him in all things, take all that he sends patiently; resolve firmly never to commit the smallest deliberate fault, and if unhappily you are overtaken by any sin, humble yourself, and rise up speedily. You will not be always thinking of God consciously, but all your thoughts will be ruled by him, his presence will check useless or evil thoughts, and your heart will be perpetually fixed on him, ready to do his holy will.—Jean Nicolas Grou.

I believe firmly that the moment our hearts are emptied of pride and selfishness and ambition and self-seeking and everything that is contrary to God's law, the Holy Ghost will come in and fill every corner of our hearts. I believe many a man is praying God to fill him when he is full already. Before praying that God fill us, I believe we ought to pray him to empty us.—Moody.

Conscience is one of the worst lodgers to have in your house; when he gets quarrelsome there is no abiding with him; ill at lying down and equally troublesome at rising up. A guilty conscience is one of the curses of the world; it puts out the sun and takes away the brightness from the moonbeam. A guilty conscience casts a noxious exhalation through the air, removes the beauty from the landscape, the glory from the flowing river, the majesty from the rolling floods. There is nothing beautiful to the man who has a guilty conscience.—Spurgeon.

God's will comes to thee and me in daily circumstances, in little things equally as in great. Meet them bravely. Be at your best always, though the occasion be one of the very least. Dignify the smallest summons by the greatness of your response.—F. B. Meyer.

The great vitalizing element that gives power to both faith and duty is the living God with his personality and character, and the possibility of holding actual communion with him. The glory of religion lies in the reality of the good God.—William Newton Clarke, D.D.

Every ending includes a solemn element. Every ending, cutting short, foreshadows the ending, cutting short of life. When the end is come, the endless end, the end which is the final beginning, be thy word to each of us, Come. In us see the travail of thy soul, and be satisfied.—Christina Rossetti.

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